2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7

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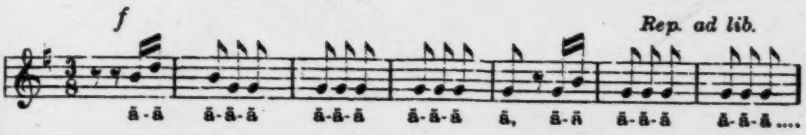

It is evident that the intention of the sorcerer was to drive away the evil demon into the forest in the direction in which he moved during the dance. With the same intention he threw the pebbles and spat in that direction. Again, the object of the embers placed on the path, as the Indians explained to me, was to burn the demon after it had been forced to leave the horse. — 755

The invocation of the »good spirit», an act called *ihanéh* by the Mataco, generally immediately follows the conjuration proper, but may also take place without a preceeding conjuration. It is an important act, since on the intervention of the good spirit the success of the whole treatment depends, but externally it does not differ much from a conjuration. At the »prayer», however, the rattle is never used. In all cases which came under my notice the chant or invocation of the good spirit was a chant without words. Evidently the medicine-man thinks that the tone of his voice alone is enough to move the compassion of the guardian spirit. 755 782

Thus, in one invocation of the good spirit which I witnessed the doctor again and again repeated the following refrains:

Am, gaum, gaum, am, gaum, gaum, am, gaum, gaum,
uh! am gaum, gaum, uh! aum, gaum, gaum, etc.

in another again he incessantly repeated:

ó-ho, ó-ho, ó-ho, ó-ho,
ó-ho, ó-ho, ó-ho, ó-ho, etc., etc.

Lastly follows the usual extraction of the »arrow» or splinter, if the medicine-man has been successful in his invocation of the good spirit and the latter has come down to his assistance. Generally the doctor draws out the evil by sucking. He spits out the splinter on the ground, thereupon shows it to the bystanders, and declares that it is the thing that has caused the evil. The procedure is thus exactly the same as among the Choroti. 755